THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

APOSTROPHE TO TIMELAND.

Reuben Henry Sink.

O Timeland! O Timeland! how potent thy spell—
Alluring strong minds with false hopes here to dwell,
Then scattering bright hopes as frost-bitten leaves,
And mocking with laughter the spirit that grieves.

I have tasted thy pleasures and found them as dregs,
As the crust which is thrown to the pauper that begs;
I have seen the fair bloom of thy promise decay,
And now turn from all false enchantments away.

Thy laws are but ventures of a fugitive race;
On thy soil is given no permanent place;
Thou givest no rest—no, not e'en in the grave,
And thou takest away all that men think to save.

I am weary of gifts that I may not retain;
Of the pleasure that thrills me and then turns to pain;
Of a love that enbosoms then leaves me to yearn;
Of a bloom that enchants then to ashes must turn.

O Zion! bless'd Zion! for thee I do long;
Thy name is the theme of my heart's truest song;
I sing of thy King and thy people, so fair!
And hark for the call that shall summon me there.

O Homeland! my Homeland! I have loved thee for aye,
And I yearn for my rest 'neath thy far-spreading sky—
Farewell to thee, Timeland—thou home of the knell!
I hear the call for me; gladly bid thee, Farewell!

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, March 2, 1905.

A CRUSADE AGAINST THE JAPANESE.

Last week the San Francisco Chronicle started a newspaper crusade against the Japanese and it has been taken up to some extent by other newspapers of the state. The Chronicle calls on the East to make common cause with the Pacific states against the coming of these Asiatics to our shores, and tells the California employers that if they cannot make up their minds to get along without Japanese help such a sentiment will be brought to bear in all probability as will not conduce to good markets or profits. Throughout, the Chronicle articles have the ring of the old Dennis Kearney cry—the ring of the words with which he ended each of his harangues, "Whatever else may happen the Chinese must go." The articles state that statistics show that the crime rate on the Pacific coast is double that of similar populations in the East and that the number of tramps on the roads of California is greater than in any other part of the United States. The argument is that the Japanese takes work away from the white man and drives him into crime and hoboism. A table is given showing that the arrests in San Francisco for the year ending in June, 1899, for drunkenness, burglary, larceny and vagrancy were 28,013 in number; that in Cleveland they were only 14,452 and in Cincinnati only 10,012. But it is not stated in connection therewith, as it should be, that San Francisco with a population at that time of 343,000 had 3,007 saloons while Cleveland had only 1,888 with a population of 381,000. We have not at hand just now the figures for Cincinnati, but it is a well-known fact that San Francisco is the most saloon-cursed city in the United States. If New York had as many saloons in proportion to population as San Francisco has she would have nearly an hundred thousand instead of something like ten thousand. We saw the statement the other day, and so far as we know it is correct, that California with only one-fiftieth of the nation's population is supporting one-sixteenth of the nation's saloons. No student of affairs will deny that these saloons explain to considerable extent the large percentage of arrests for crime. And as for the tramp so far as his presence in so large numbers cannot be so explained it should be remembered that a fine climate in which to tramp has something to do with his peregrinations hereabouts.

But, strange to relate, the Asiatic alone gets belabored by the Chronicle and nothing is said as to the Italians and other nationalities that have come into California during recent years, hundreds of them to every ten of the Asiatics, and have crowded the native born American out of many a place and many a coveted opportunity.

We are in favor of protecting our own native-born population from all foreign encroachments that tend to make conditions worse than they are now. We do not wish to see the standard of living lowered, but raised. But we do not, however, believe in discrimination. Let us have immigration laws that will keep out the undesirable of other nationalities as well as those of China and Japan. There is not one argument of any weight against the Japanese which is not just as weighty against the hordes that are pouring in upon us on the Atlantic coast.

One of our readers, a man whom we highly esteem, wrote us from Southern California a few weeks ago that he feared it would be necessary for him to go back East in order to make a living because of the coming of the Japanese into the orange picking and packing work. But from what we know of the situation in the East we do not see how his condition could be bettered by such a removal. What Californians need to think about is not simply conditions here, but conditions everywhere throughout our country. And what they need to do is not to ask other parts of the country to make common cause with them against the Japanese, but to ask for co-operation in a calm and careful consideration of the immigration question in general with a view to ascertain whether there cannot be such changes in our laws on this subject as will bring about a better condition for the American workingman.

There is the other side to the Japanese labor question on this coast, upon which the Chronicle has not touched. There are good and able men who claim that the fruit industry of California demands this labor. They will not sit idly by while is sounded the slogan, "Whatever else may happen, the Japanese must go." For several years it has been almost impossible for orchardists to get help enough of any kind to care for their fruit. Last year one company in Northern California had a hundred Indians in its employ and other fruit-growers would steal in upon them with whisky, seeking thus to entice them away. It is the common thing in Northern California as the fruit gathering time draws near for orchardists to go from 50 to 75 miles into the mountains, scouring everywhere for Indians to help them to care for their crops. And at the best the fruit growers claim that there is no such thing as cheap labor for them. But say all that can be said about cheap labor, and of California

as a great and wonderful fruit country, it nevertheless stands as a fact that people who live in such states as Michigan, Indiana and Ohio, get all kinds of fruit at lower prices than we get it in California.

By all means let us protect the laboring man, but let us not be so senseless as to kill the fowl that lays the golden egg, even if it be not a very large egg. In this respect, certainly, something is better than nothing. Accordingly, it is to be hoped that decisions will not be reached on this question until it has been considered soberly in all its aspects and ramifications.

The Pacific Coast in Brief.

The Rev. F. B. Meyer, one of London's noted preachers, is announced for a series of meetings in Los Angeles early in April. It is to be hoped that Mr. Meyer may be heard at other points on the coast. He is the author of several very interesting and valuable religious books, especially so in the expository line.

The Rev. Dr. R. F. Coyle, of Denver, Colorado, is announced to speak concerning the evangelistic campaign in Denver in the First Congregational church of Oakland, Friday evening of this week. It was a campaign well worth while, and Dr. Coyle's message to the Christian people hereabouts, who are about to enter on a similar mission, will be one of encouragement to go forward. Surely at a time when great blessing is resting upon such effort in different parts of the world, it is for us all to believe it is God's will.

It is with great pleasure that we give space elsewhere to an announcement of a Federate Summer School of Theology, to be held in Berkeley in July and August of this year. Truly, the world does move. It is one of the especially good signs of the times that our theological seminaries can federate in this way. It is an earnest of things better yet in the future. Ministers and Bible students are to be congratulated in that so fine a program is promised for this summer school. The one conducted by Pacific Seminary last year was excellent. This, we believe, will be better; its scope is larger and thus is rendered possible that which could not otherwise be.

The First Presbyterian church of Seattle is holding services once more in its house of worship, which was repaired after being materially damaged by fire. It is announced, however, that this is only temporary, and that a new building will be erected ere long. An auditorium that will seat 2,600 on the first floor and 1,400 in the galleries is contemplated. The arrangements will be such that by the throwing open of other rooms 5,000 persons can be seated. Dr. Matthews, the pastor, states that in its building the club idea will be considered and that provisions to this end will be made in the basement. He is quoted by a Seattle paper as saying: "There is no objection to innocent pastimes, and the plans will also include bowling alleys and billiard rooms. There is to be no card room; not that cards in themselves are harmful, but in their suggestion of wrongdoing."

The Rev. Dr. W. H. G. Temple expects to close his work in Seattle on Sunday, March the 5th, and to go at once to his new field in Cleveland. We quote from the minutes of the meeting of Plymouth church at which his resignation was accepted: "We bear testimony to the fact that his pastorate here has been eminently successful. As an orator and a poet his public addresses have interested large numbers, but his real success has come to him as a preacher of the plain gospel of Jesus Christ, whereby many souls have been won to obedience to the faith, and many more have been drawn to greater earnestness in the Christian life. The long-continued success of our Men's club is due most of all to his special, careful thought and labor. The two missionaries of our church in North China stand in their places, bearing testimony to his earnestly successful leadership of the church in its world-wide mission to lost men, and our missionary library repeats the story, whilst the thorough organization of the church, in all its varied activities, bears its testimony to his zeal and ability as an organizing power; whilst the multitude of comforted souls could tell of his loving sympathy in the days when a pastor is most of all needed as a friend. We thankfully acknowledge the debt which this church and this city owes to him for maintaining among us at its highest point the character of the Christian minister, as that no man can reproach him for lowering that standard in the least. It is with thankfulness to the Lord for the gift to us of those almost ten years out of the maturity of this noble life, with a love answering his own to us to last for always—with the assured hope that the new pastorate in Cleveland will bring with it still larger results in good done to the world, and with esteem and confidence unabated, that we have accepted his resignation." The Pacific cannot improve on this appreciation by any additional words. It remains only to add that the whole Pacific coast may with good reason be thankful to God for Dr. Temple's ministry on these shores. He leaves Plymouth church, Seattle, in such a condition as to make it one of the greatest powers for good west of the Mississippi. Dr. Temple goes to an eager, enthusiastic people in Plymouth church, Cleveland. A friend writes us that his reception there when he went to look over the field was, throughout, an ovation.

The Religious World.

The average attendance at the Rev. Dr. Campbell Morgan's Bible school at Westminster Chapel, London, is about 1,800.

Among the testimonials as to good results from the revival in Wales is this: "The movement is killing sectarianism, which has been the bane of Welsh Protestantism in the past."

The Rev. Hugh Black of Edinburgh, Scotland, says that his church has suffered much from the preposterous judgment of the House of Lords, and that the judgment has brought and will bring to Scotland evil undreamed of by those who were responsible for it. But he finds that good lies slumbering in it also in that it has awakened the young men of Scotland to a realization that they must consecrate themselves to the service of the church in the spirit of self-sacrifice, and if need be, of suffering.

The Rev. Dr. John Watson, known as "Ian Maclaren" in literature gave the following indorsement of revivals in a recent sermon: "When I see a rough man moved by the spirit of religion, I am deeply stirred; a man that no preacher following the line of ethics could reach, from whom many an utterance of mine from this pulpit would glance off like spray from off the face of a rock! He will sing hymns, well, that is better than the songs of a music hall; and I

would rather hear him speak the name of God in prayer, even though that prayer be offered up in public than hear him blaspheme in an oath! And, you will not change my opinion in the slightest degree by pointing out that many who are singing hymns today are in the public-house tomorrow. Is it not the same everywhere? In a year of renaissance in literature are there not many books written that you would not wish to preserve on your shelves? All those who went out from Egypt were not good people, were they not "a mixed multitude'? You will not alter my views until you can prove that no good has been done by these great movements. Moses, John Baptist, Luther, Wesley, Moody—have not these men changed the face of the land?"

In an address last week at Dorchester, Massachusetts, the Rev. W. J. Dawson said that what is termed "the new theology" had been "destructive of error but not constructive of truth." And he expressed the opinion that when to its deep knowledge it adds the burning faith begotten of vital spiritual experience it will become the greatest power for evangelism that the world has ever known. Continuing, Mr. Dawson said: "Though much has been shaken in the realm of thought, nothing is shaken in the world of experience; the kingdom of spiritual fact abides. I hold to the old evangelical message, although for me the shibboleth of utterance may differ. I find myself at home in a Salvation Army meeting, because I find there the vital knowledge of God's dealings with the soul and the expression of a religious experience which is as old as the cross. My mind concentrates itself more and more on positive truth, and my effort as a minister of Christ on the efficiency of the accomplished purpose. I am much more concerned to save one harlot from her shame, one drunkard from his folly, one prodigal son from the defilement of the far country, than to discuss those speculations about truth which, after all, interest but a few and are not helpful even to them. The power of Christ does still save men, and this is as much knowledge as I need for the work of the evangel." Mr. Dawson closed his address with the words: "Of this I am sure—unless every sign be false, there is a great wave of evangelical revival about to pass over the churches of America. The great revival is coming—not an ethical revival only, as some say, but a spiritual revival first, because the spiritual must precede the ethical."

DR. TORREY IN LONDON.

The London Examiner says "it goes without saying" that the meetings conducted by the Evangelists Torrey and Alexander are attended by great crowds of people, and that many conversions are reported. This was in the beginning of the series, and a further statement was that there was an unusual spirit of expectancy abroad and that Dr. Torrey and his colleagues would undoubtedly take proper advantage of it. The hope was expressed that the mission might result in a real blessing to the churches and prove the beginning of a much-needed revival throughout England. "Christian people generally," continued the Examiner, "whether they agree with Dr. Torrey's methods and teaching or not, will be wise to let him have full scope; and if they have objections, to keep them to themselves for the present. God works through many and strange instruments, and it is well not to run the risk of quenching the Spirit. This effort, like all other spiritual enterprises, will have to be judged by its fruits, and the time for fruit is not yet. Even if the mission does no more than bring together the different denominations and unite them in one great common effort, it will not have been altogether in vain. Our unhappy divisions constitute the most serious hindrance to spiritual progress, and a revival that would burn out some of the sectarian dross from among us would be a revival indeed."

Some Criticism in Advance.

That there was uneasiness on the part of some just before the opening of the meetings is evident in one way and another. In a letter in The Christian Evangelist, of St. Louis, written just before Dr. Torrey reached London, William Durban says: "Dr. Torrey is producing some amount of anxiety on the part of the most thoughtful Christian people by his indiscriminate denunciation of things iniquitous and things venial. It is, of course, welcome and refreshing to hear his Puritan message, for it is sorely needed in an age of materialistic indulgence, when 'society' is waxing fat and selfish. But a narrow and harsh Puritanism is always apt to create a strong revulsion which defeats its own aims. The good doctor has from Liverpool hurled anathemas at London society for its indulgence in indolence, profligacy and gaiety. He goes so far, however, as to condemn not only all theatricals, and all card games, but also smoking. His specifications of evil are producing indignant remonstrances, which I notice come chiefly from really religious people. Dr. Torrey says he knows what he is talking about because he was 'the best poker player in his university.' He has gone through the mire. He has measured the bog with his own steps. I cannot help contrasting this kind of declamatory accent with that of other genuine modern Puritans, such as Spurgeon and Moody. They were decided in their denunciations, but were never promiscuous and unjust. C. H. Spurgeon would not have agreed with Torrey, for instance, in coupling smoking with gambling and profligacy. Indeed, he rose on a famous Sunday evening after a most emphatic censure by Dr. Pentecost of smokers and smoking, and acknowledged that often in pain and weariness he had been able to secure repose by the use of a cigar, and so he had 'smoked to the glory of God.' I myself know nothing about the flavor of tobacco. I have never smoked a single whiff in my whole life, but however incongruous the fact may seem to be, I am bound to testify that some of my most beloved and revered Christian friends and fellow-workers have been and are very inveterate smokers. I am glad that the tobacco habit is largely falling into desuetude amongst preachers. Nevertheless, I fear that, by including it amongst the things to be condemned as actually iniquitous, Dr. Torrey will fail to produce the most desired effect and will blunt the edge of his denunciation of evils of the first magnitude."

Dr. Torrey's Own Statement.

We notice, however, in the London Examiner of February 9th, an interview with Dr. Torrey, in which in answer to the question, "Are you always preaching against special things?" Dr. Torrey said:

"I suppose you mean," he replied, with a smile, "smoking, card-playing, and theater-going? No. I am aware that my critics say that I am perpetually criticising these things on the part of Christians. As a matter of fact I rarely introduce such topics in my addresses. Certainly I do not harp upon these matters. It is true that I do not believe it wise for Christians

to adopt such practices; but, for instance, I do not attempt in any way to impose such conditions upon my workers, many of whom are smokers. Some people make out that it is a fad of mine to denounce these habits. My main points are simply forgiveness of sins, renunciation of self, and power of the grace of God. I hold that a converted person must lead a changed life, and that salvation and ethics go together."

Welcome from Meyer and Morgan.

At the opening meeting where ten thousand persons were in attendance and thousands of others were turned away the Rev. F. B. Meyer expressed the hope that the meetings inaugurated that night would move London as it had not been moved since the days of Moody and Sankey. Mr. Meyer remarked that Dr. Torrey had received considerable advice as to the forms of self-indulgence or of social injustice which he should denounce, but that he had come to do a far more important work—to call men back to God, and that when the claims of God had received proper recognition all other matters would adjust themselves.

Dr. Campbell Morgan was present and told why he rejoiced in Dr. Torrey's mission. He spoke of "the awful need" of the city, and said: "We want a voice that will speak with tremendous certainty and with unwavering authority concerning the things of the spiritual life." Turning to Dr. Torrey, he said: "We know that you come to proclaim the great and all-sufficient gospel of the forgiveness of sins. You come at the psychical moment, or shall I say in scriptural terms, at the set time. A new inquiry is dawning in the minds of men concerning spiritual things. The Spirit of God is strangely brooding over us. There is the expectation of revival."

Opening Remarks by Dr. Torrey.

Dr. Torrey, when he arose to speak, began with the quotation of a stanza from Matthew Arnold:

"Achilles ponders in his tent,
The kings of modern thought are dumb;
Silent they are, though not content,
And wait to see the future come."

He said in part: "It was thus that one of your own poets described the tendency of the modern world. But we live in great days. The times of silence are over. The future has come. Times of doubt, of questioning, of criticism, of death, we have had; times of affirmation, of certainty, of power we are beginning to have. The dawn is breaking. For years earnest souls have been praying to God for a mighty outpouring of his Spirit such as we have heard others tell about; and we are living when he is answering these prayers. There was a time when I wished I might have lived in the days of Wesley and Whitefield. I thank God that I live in 1905, for I am persuaded that 1905 and the years that follow are going to be the greatest years that this world has ever seen for real manifestations of God's saving power. Great years are when God shows himself, and he is beginning to show himself. In Wales God is working. Some are trying to find out who the man is who is responsible for what is going on in Wales. You cannot find him, for he does not exist. There are numerous men who are a product of the work, but the work itself—and that is the glory of it—is from God. But God is not only working in Wales. He is working throughout England, in Ireland, in Scotland, in America, in foreign missionary fields; and before this year closes, everywhere men will bow their heads, and silence their speech, and stand in awe before God."

The Opening Sermon.

Dr. Torrey's sermon that night was on the text, "Rejoice in the Lord alway." He said that he had been asked if he wished to take the joy out of people's lives. No indeed, he did not; that he knew no religion except one of sunshine. There is altogether too little gladness in the world. Men and women are sad out of Christ; in Christ all are glad. The words of the text were written in a prison cell, but that cell was the brightest place in Rome. The emperor in his palace was wretched, but Paul in his prison was gloriously glad. Dr. Torrey said that he had received that day a letter from a young man of high intellectuality, one who had made a record in scientific study, but who when he first met him two years before in Glasgow was an utterly wretched agnostic. But finally he bade farewell to agnosticism and accepted Christ, and so his letter was a radiant and jubilant one. "Agnosticism has nothing in it to satisfy the craving of the human heart, sin has nothing, the world has nothing. Only God manifest in the flesh can satisfy every heart. I know what it is to live away from Christ. Last Sunday I was talking to the students of my old University of Leipzig, and I remembered how, in these halls of former years, I tried to satisfy the heart with philosophy. It would not work."

We have seen no mention as to the number of persons who responded to the appeal on Saturday night to take a stand for Christ. That was the opening night. Perhaps no appeal was made. But on Sunday night, it is stated that more than two hundred responded and that later at least three hundred went into the inquiry rooms. Monday night there were not less than two hundred responses to the appeals.

Concerning Mr. Alexander.

A writer in a London paper says: "The usual descriptions place Dr. Torrey first and Mr. Alexander second. But if Saturday's experience is reliable, the latter wields the greatest influence upon the audience. He moulds it to his will. His slightest wish is readily granted. His humor provokes laughter; his bonhomie creates good will. Interspersed between the verses of his solo he quotes a story or two, or relates the history of the hymn. 'Tell mother I'll be there,' he said, was written by an American hymn-writer, after the words of President McKinley to his mother. With daring innovation he suggests that those who have dear ones on the other side should sing the chorus by themselves. A hush went over the thousands as the words were softly sung, under deep feeling." It is said that no political meetings in Albert hall could compare with the opening meeting in this evangelical campaign. It was a marvelous demonstration. A British weekly special states: "An influence is abroad which is sweeping the population of London like birds before the gale. I have heard Roman Catholics from poor streets earnestly discussing the mission, and resolving that they would hear Dr. Torrey."

At the close of the Sunday evening meeting, Dr. Torrey said that it was the best opening he had had since he began his evangelistic tour of the world.

It is stated that Wu Ting Fang, former U. S. minister from China, is an exile in England.

A PREACHER OF THE EVANGEL.

Two weeks ago we told of the satisfaction which the Rev. Dr. Torrey had had from an anonymous article in a Liverpool paper, and that the article was from the pen of "Ian Maclaren." At a dinner given to Dr. Torrey by the Lord Mayor of Liverpool mention was made of this article by Dr. Torrey, who said that one did not need to be a higher critic to know who was its author, and he went on to say that nothing other had given him quite so much pleasure as that letter had. "Ian Maclaren" was sitting at the table that evening and Dr. Torrey then paid tribute to him as the writer of the article. The British Weekly stated that this interchange of friendly feeling between these two persons of different thought had given great satisfaction and had done much good.

This week the communication has come to our notice and we give it here. It was addressed to the editor of the Post and Mercury, was signed "A Minister of the Suburbs," and was as follows:

"This afternoon I had the opportunity of hearing Dr. Torrey give an address in Hope Hall, and I am moved to make some notes upon it: partly because many have been testifying both for and against this evangelist, and partly because a minister must have a keen professional interest in any preacher who has obtained so large a hold on the public.

"First of all, one must be impressed by the speaker's personality. Dr. Torrey is a tall, straight, well-made, upstanding man; not gross and heavy as many evangelists become through want of exercise. He looks perfectly fit, a man in good training, and he carries himself with dignity, as becometh an embassador of Christ. You are inclined to respect him when he stands forth to speak, and he does not forfeit the pledge of authority which he has given. Today Dr. Torrey neither said nor did anything to offend the most fastidious critic. His bearing was that of a gentleman of Christ.

"What struck me next was his intellectual sanity. From beginning to end of his address, which was on the Spirit of Sonship, he was persuasive and reasonable, resting his argument on the analogy between the earthly family and the divine. We ought to think of God as we thought of our own father, and believe that God was the ideal Father of whom all others were faint shadows. This convincing line of appeal was in happy contrast to that which insists on the difference between man and God, and asks us to believe that our Heavenly Father would do things of which an earthly father would be ashamed. Dr. Torrey is much more modern and less dogmatic than one of his audience expected.

"But the most winning feature in his address was its graciousness. It was evangelical in the proper and final sense; it gave one an attractive and comforting idea of God. The preacher taught the wholesome and heartening truth that God's children should not be in terror of the Father, but that they should be at home with him, and 'as gay as a bird in sunlight.' This was said with reverent emotion, and seemed to me a touch worthy of one of the mystics. He also condemned 'morbid conscientiousness,' and urged perfect confidence in God.

"This felicitous address concluded with an admirable illustration of the difference between a wilful corrupt heart in which the Spirit of God could not dwell, and one in which he could do his saving work. Imagine, said Dr. Torrey, the saintliest woman in Liverpool invited to live in a den of nameless infamy as a helpless tenant. Impossible and horrible! Imagine that pure woman placed in control of that house and all therein. She would go at once and be its saviour. And the missioner offered a most tender prayer that everyone might be so possessed by the Holy Siprit.

"During the meeting Matthew Arnold's favorite hymn, 'When I survey the wondrous cross' was sung, and it seemed to me that Mr. Alexander conducted the music with much technical skill, and also with spiritual insight. There was nothing sensational or fanatical in the service; from first to last it was spiritual, sincere, and edifying.

"May I add that I have not the honor of knowing Dr. Torrey, and that his theological standpoint may not be exactly mine; but I left that meeting convinced that the preacher was a single-hearted lover of the Lord Jesus and a faithful servant of the Evangel. If these lines should come to Dr. Torrey's notice it may encourage him to know that a fellow-servant of the Master went back to his work with a warmer heart and a stronger faith."

THE BIBLE AS AN AID TO SELF DISCOVERY.

An Address by President King of Oberlin College at the Meeting of the Religious Educational Association in Boston.

President King spoke in substance and in part as follows:

The self-discovery that is to help to bring us into conscious relation with God must be the discovery of ourselves as made for God, having an insatiate thirst for life that only God can satisfy. To come to complete self-consciousness is, thus, to come to the consciousness of ourselves as children of God, akin to him, in all our ill-desert still sought and loved by him. No true self-knowledge is without its value in putting us into right relations with other men and with God.

We are shut up to gradual self-discovery. Just so surely as our natures are not self-conferred, and therefore not known from the beginning, just so surely must we come only gradually into the discovery of ourselves. Only a steadily widening experience will bring us to consciousness of our possibilities either for good or for evil. We seem often indebted to some critical change in circumstances for a knowledge of our deeper selves. No man who has once known how the experience of fatherhood ploughs the deeps of his nature and surprises him with a strangely new and marvelous capacity for unselfish love, can doubt the power of widening experience to bring a man to the knowledge of himself.

If man is the one creature on earth made capable of indefinite progress, it is impossible that he should come to the full knowledge of himself in the midst of his progress. Every step reveals new capacities, of which before he could only guess. Our self-discovery must be gradual.

That law of our natures, both physical and mental, which requires that any knowledge that is to be fully ours must be expressed—wrought out in action—requires also that the knowledge of ourselves should come most of all through the expression of ourselves.

To know persons is, in the last analysis, our highest task, our greatest educator. As personal association is the chief means to development, so also is it the chief means to self-discovery. And through this proving of the conditions and laws of our life and this trial of our powers, can we alone come to a sense of our true significance and end—to the meaning of life.

It was the Christianity of the Bible that awoke

men to real self-consciousness and made forever impossible the simple satisfied attitude of antiquity toward life and the world, and compelled the bringing in of the modern romantic spirit.

The book whose influence has been thus powerful enough to draw the decisive line of demarcation between the ancient and the modern worlds, and to awaken the modern man to that which is most characteristic in his consciousness, can hardly fail of pre-eminent power in bringing the individual to the discovery of himself. No man, certainly, is likely to come to full self-knowledge independently of those influences which have streamed forth from the Bible, as various considerations suggest.

The Bible is a most deeply and broadly human book. The very fact that the Bible is a pre-eminently religious book insures that it shall have a universal human appeal. The influence of religion has been steadily one of the greatest of the ruling factors in the history of the world. A book with such breadth of appeal cannot fail to stir to larger self-consciousness any man who will face its phenomena with attention.

It means much as an aid to self-discovery, that the Bible should be in such rare degree a personal book. It brings us face to face with what is—estimated in its highest value for the highest life of men—the most significant line of personalities which history anywhere presents. And it is the great glory of the historical study of these later years that it enables us to see these prophetic men as living personalities, facing precise problems in a strong developing career. They become for us warm, living realities, and touch us as never before with the inspiration of a personal life in which God works. And so, throughout, under historical study, the Bible becomes instinct with life, permeated through and through with the sense of the personal life of men in touch with the life of the perennial God. Nothing so stirs and fructifies our own life, nothing so brings us to glad sense of our higher possibilities, as this partial sharing of the visions of the higher man. Like children, we grow best by trying to measure up to things beyond our present capacity. And this splendid vision of another which we have partly shared haunts us perpetually, until we have tried to make it our own in deed as well as in thought.

Judged from whatever point of view, the Bible must be looked upon as at least the literature of a rarely gifted and deeply religious people, whose religion has been justly said to be unique, and that it is predominantly ethical. To enter into appreciative understanding of that literature, therefore, must be to find deeply stirred within one intellectual and aesthetic capacities, religious feeling and moral energy. For it is only true to say, even of the Old Testament, that it is the one great book of antiquity.

And when one passes to the New Testament, this powerful ethical impression is only increased. We must concede it unrivalled power in bringing a man to moral self-consciousness.

The Old Testament is the one great religious book of antiquity. If this can be said even of the Old Testament, how much more is it true of the New, with its vision of the supreme personality of Christ. Just so surely as religious interest is deeply laid in the very foundations of man's nature, just so surely as religion is the supreme factor "in the organizing and regulating of our personal and collective life," just so surely as it brings us into the highest personal relation of which we are capable—the relation that gives reality and meaning and value to all other relations—just as surely as religion is thus the deepest experience into which a man may enter—even so surely must that book, which is the transcendent religious book of the world, stir our whole natures as nothing else can stir them, in just the proportion in which we lay ourselves open to its influence and enter with appreciative undertaking into the experiences there laid bare. For the unity of our natures make it impossible that this highest appeal should be responded to without profound influence upon all the rest of our life.

As does no other book, therefore, the Bible forces upon us the deepest problems—even intellectual—raises the ultimate questions, and compels us to face the inquiry as to the final meaning of life and of the world.

As the record of the progressive seeking of men after God, and of the progressive revelation of God to men, the Bible offers also a peculiar help in the development of our own highest consciousness; for it enables us to relive, as it were, in our own personal experience this whole significant life of the world, to apply to our own deepest life problems a real historical method. And hardly any procedure could be more helpful in bringing us to intelligent consciousness of ourselves than this retracing of the most important steps in the working out of character and faith in the world.

But the Bible is all this, finally, because it is, above all else, a book of honest testimony to an experience broad and deep in the moral and religious life. Its supreme value lies just here. Above all, it is through such simple honest witness that the New Testament puts us face to face with the redeeming personality of Jesus Christ. Not as compelling authority, but as simple honest witness does the New Testament bring here emancipating power.

Through this honest witness of others we find in Christ a fact so great, so transcendent, that we come back to it again and again with assurance, to find in its simple presence the indubitable conviction of the spiritual world, of our own intended destiny, of God and of his holiness and his love. He—and no other as he—searches us, humbles us, assures us and exalts us at the same time. Only through him do we come with assurance into the great convictions, the great hopes, and the great aspirations; and these measure us as does nothing else. Only through him do we come, thus, to real consciousness of ourselves, in our sin and in our weakness, and yet in our majestic possibilities as children of the living, loving God. Only through him are we brought into living communion with the living God.

And the highest possible testimony to the Bible as an aid to that complete self-discovery, which makes possible conscious relation with God, is found just here. To have sounded, thus, the depths of the Bible, is to have sounded, at the same time, the depths of our own nature.

PROGRESS IN RELIGIOUS AND MORAL EDUCATION.

President Faunce of Brown University gave the annual survey of progress in religious and moral education at the recent meeting of the Religious Education Association in Boston. All phases of the work were touched upon, and he referred to the past twelve months as having been a time of unprecedented agitation and activity. Reference was made to the unprecedented evangelistic effort on the part of many

churches in America and Great Britain, a movement which is sure to be followed by zeal in education. One of our great needs, he said, is to achieve in America what has long been seen in Great Britain, the union of candid, patient scholarship with genuine fervor in religious and philanthropic endeavor. Continuing, he said in part:

"A noteworthy tendency is the growing sense of the underlying unity of all agencies aiming at moral and religious development. Organizations not mentioned in any church council, destitute of ecclesiastical recognition, have sprung up in many places this past year, for Bible study, for training of teachers, for study of mission fields. The place of the home in our national scheme of education is now receiving greatly increased emphasis. There is a pronounced reaction against the extreme secularization of the schools.

"A third characteristic of the past year is the growing demand for contact with realitv in religious as in intellectual education. In the intellectual realm the change in this direction has been the most noteworthy advance of the last quarter-century. There is a generally increasing desire to face all facts in psychology, in literary criticism, in historical research, in natural science. There is a general acknowledgement on the part of educators that the children and young people of our time are deficient in the sense of the imperativeness of both morality and religion. Some writers echo the opinion that the great defect of childhood today is the lack of the spirit of acknowledgement of rightful authority. The sanctions of the moral law are not defied, they simply are not felt or even perceived.

"It is the general conviction of college teachers that, while the freshmen of today know more than their fathers knew at the same age, they are inferior to their fathers in logical strength, in power of concentration, and in the faculty of sustained thought. The haste to be wise may be as fatal as the haste to be rich.

"The year has been notable for its publications dealing with the principles and methods of religious education. The discussion of the objects and methods of the Sunday-school has been incessant during the last twelve months. If there are more than 13,000,000 persons enrolled in these schools, and if over eighty-five per cent. of our church members come from these schools, we have in this vast undertaking a most potent force for the development of the national character. From all sections of the country now come reports of noteworthy, and in some cases, remarkable, progress. The Episcopal church in this work has taken a position of leadership.

"The church is exalting its teaching function as never before. The young people's societies connected with the various religious denominations are obviously in a transitional period. They are suffering at present from a conflict of ideals. The emphasis is now being quietly transferred, in many societies, to the attainment rather than the expression of experience, and the societies are becoming groups of students. The relation of the young people's organizations to the church and to the school and the college is not yet fully determined. The question how far these great organizations are to be of an educational character cannot as yet be answered. The Young Men's Christian Association continues to do a potent work. Some of the strongest associations are to be found in the State universities of the West, whose religious influences appear to be as efficient as in the privately endowed institutions of the East. One of the most striking developments of the last year is the organization of fraternity Bible classes in a large number of colleges and universities.

"The religious forces in college life are, if not stronger, better adjusted to the conditions than ever before. The theological seminaries are in some cases making earnest efforts toward co-operation with the great education forces of our time. The ministerial calling is not securing its fair proportion, in respect of numbers or ability, of the educated manhood of our time. Our civilization cannot endure without leaders of spiritual vision and prophetic power."

PREACHING THE GOSPEL.

Rev. Geo. C. Adams, D.D.

There is a terrible pressure on the minister of today, and it is of a peculiar and insidious character. He is being told from every side what and how he ought to preach, and in many cases he is weakly accepting the advice and acting upon it. The business layman is tangled up in so many ways that he does not feel like attacking corruption in high places, because it might cost him a large part of his trade; he is sometimes so short-sighted as to believe that his pastor is the man to do it; he will not lose in business, and his advocacy of reform from the pulpit will give the idea that the church is in the forefront of the battle, when as a matter of fact she is not there at all. The daily press is anxious for sensation, and wants to be thought to be on the right side; so the minister who makes his pulpit ring against corruption is patted on the back, and called a good fellow, especially if he was wise enough to refer to the noble efforts of that particular paper in the cause of reform. It was an inspiring sight not long ago when many of the ministers were thundering against the race track, and using all their power to limit it, and were being held up before the public by the press, when it was well known that some of the owners of those very papers were financially interested in the opening of the track. When will the ministers learn to be as wise as serpents? There is probably no class of men who are so systematically and persistently fooled as the ministers; they suffer themselves to be used as catspaws so frequently that they are laughed at by those who know better, and spoken of with a sort of pity. We are frequently told that if all the ministers would preach on one theme, and pray with all their might, mountains might be moved. Great schemes are inaugurated for pulling down the strongholds of evil, and the walls will begin to tumble obediently on the particular Sunday when every pulpit in the city rings with invective against them. Hunters know that no fox was ever caught by tooting a horn over the hole where he was safely ensconced; the corruption that we all hate is not affected a particle by all this preaching; the men of corrupt practices are not at all afraid of the pulpit; the only fear they have is of the men who hold the money bags; those who fill the pulpits are throwing away their opportunity, and losing what power they possess when they turn from their legitimate work to be defeated again and again by men whom they never see, and whose methods they do not understand. The rascals must be ferretted out by men who understand how to catch rascals, and we ministers are not a great success as detectives.

The claim is also made that the man who uses modern thought in his pulpit is doomed to plod along in a small place, and never can attain promotion; the answer to that is so obvious that it hardly needs to be mentioned; the men who are occupying the strongest

pulpits in our own denomination are there because they use modern thought, and use it wisely. Those who study and think, and give their people the best results of their study are the ones the people choose to listen to. It is not wise for any man to claim that he is held down because he preaches on scientific and other live subjects, until he learns whether that is the real reason. Dr. Zachary Eddy resigned the pastorate of the First Congregational church in Detroit just when the controversy over the "new theology" was at its height; he was written to from the East as to what sort of a man that church would want to call; he replied as follows: "The coming man must have two qualifications, among others: first, he must not be a "new theology man;" second, he must not be an "anti-new theology man.'" That church did not want an extremist, nor a man with what our Scotch friends call "a bee in his bonnet," and unfortunately we sometimes are afflicted that way. No man has attracted such audiences everywhere he went, and none has left such longing that he would come again, as Campbell Morgan, and he constantly uses the results of modern science in every form; his strength is in his ability to adapt every kind of thought to the gospels; when we all use science as he does we will not be complaining that we are held down because of it; there will be no power on earth that can hold us down.

It is time for us to set our faces like flint against this constant prostitution of the pulpit, under the mistaken notion that we are making it more human, and are treating of the questions of the day; they are just what the phrase implies, questions of the day, and when another day comes they will have passed on; but the unfortunate preacher will have gotten such an appetite for that sort of thing that he can never again preach the gospel in the true sense. There was as much corruption to preach about when Jesus spoke as there is now, and he never turned aside to notice it, except when the leaders of the church came to him, and he boldly called them hypocrites; that is not what the preacher of today is doing; he is declaring valiantly against a set of men who are not there; if he had to face them before a grand jury he would be careful of his statements; but why should the room where the grand jury meets be more sacred than the pulpit that is consecrated to the preaching of the gospel of Jesus Christ? Jesus preached a gospel for the ages; he dealt with truths that are eternal; he wasted no time in trying to bail out the ocean with a bucket, he turned on the sunshine that draws the particles of moisture; a successful preacher was once asked how it happened that there was so little dancing and other questionable things among his church members; he replied, "When the bats and other noxious creatures are out you gain nothing by trying to drive them in with a stick; they only fly round you, and are as thick as ever; but give them one moment of sunrise, and they all scuttle to their holes, and stay there as long as the sunshine is continued." We waste our strength when we preach on the negative side of things; the gospel that our Savior preached was positive and constructive; it is our business to study his methods, and preach his gospel; let them call us cowardly if they will; the real coward is the man who does not dare oppose the sentiment of his day, and who allows himself to be thoughtlessly stampeded into doing what weakens his hold on the community, and belittles his pulpit.

There is no subject that is so new and full of inspiration as the old gospel, illustrated by the thought of the present; it is limitless; the opportunity to lift up multitudes was never so great; it searches the conscience, and if any one of the rascals gets under its influence he is more liable to be touched and his conscience to be aroused than he is under a diatribe against the evils that he understands far better than the preacher does. Our business is to preach such a gospel, and to make the pulpit authoritative on the one subject on which the rest of the world knows but little.

SOME EXPERIENCES ON A MISSIONARY JOURNEY.

C. R. Callender.

My last letter was mainly taken up with Rangoon and happenings that came under our observation while we were there. This one will tell something about our ride on the bullock carts over the mountains. In my previous letter, however, I should have mentioned a few things which were inadvertently omitted.

I will mention one instance showing the power of cast. During our month's sojourn in Rangoon I had a young man working for me, running errands and helping about the table. One day I told him to buy some fruit for me—delicious custard apple. He did so, but coming into my room with the fruit remarked that the fruit was soft and that it was not his but a coolie's work to do such things.

One little instance will show that the Baptists do not forget their favorite doctrine: I met a number of the native Karen ministers. In talking to me one of them asked if I were an immersionist or a sprinkler. That if I could convince him that sprinkling is right he would join my ranks.

In Thaze, 300 miles from Rangoon, we witnessed the women carrying heavy loads as coolies. My steamer trunk, weighing at least a hundred pounds, a woman carried on her head with comparative ease. I felt very much like assisting her, but oriental etiquette forbade me.

In the last letter I think I mentioned the number of carts we employed to transport our goods across the country—26 carts, in one of which my family rode, and I rode (rather pushed) a bicycle over the mountains. We left the parting of the ways, Thaze, where the railroad has to be left for the romantic cart road, on the 9th of November and arrived at Taunggyi, capital of the South Shan states, on the 19th, a distance of 104 miles. The road winds over high hills, through deep ravines, over gorges, spanned by bridges, many of which are made of stone and brick across a wide plateau, then up, up a last mountain climb to the level spot on which Taunggyi is located, nearly 4,000 feet above sea level.

In these mountains are wild game in abundance. One day I saw two deer, Chinese pheasants and some squirrel. They are all safe, because the only firearm with us is a revolver, which a kind friend in Berkeley gave to us. Our cook said if he had a double barrel rifle we would not have to buy any chickens on the way. I suppose he meant a double barrel shotgun. The trip was not made without some dangers. One night (we tried traveling after night instead of the hot day) the cart driver went to sleep repeatedly and almost let the bullocks pull the cart off the cliff. It was dark and I went ahead with my lantern and my revolver; the one to light the road and the others to keep the tigers off. One likes to appear brave, and even feel brave at times, and I thought there would

never be a better opportunity to display this quality. One night we were awakened by the cries of a tiger. However, we were safe in the bungalow. I must not forget the raspberries. One day we picked a whole cupful and on arriving at the next bungalow ate them with milk (not cream) and sugar. We passed a number of apple trees with plenty of fruit on them, but bitter as quinine. So far we have been able to procure plenty of delicious oranges.

These bungalows which are built along the road from seven to fourteen miles apart are a blessing to the traveler. This whole country is under British rule, which makes such things possible. The bungalows furnish lodging, including bedsteads and tables, chairs, dishes and some cooking utensils. Many of them also contain lamps for use. The bedding, food and help must be furnished by the traveler. For these accommodations a rupee is charged for each adult for every 24 hours or part thereof. This is something over 30 cents gold. We often have to pay for water and wood also one-half rupee at each place for a day or night.

I think I mentioned our servants. We have a cook, a table boy and a syce (hostler). The cook is a noted person for two reasons: First, his name is Mohammed; second, he can converse in fifteen languages. He is a good cook and an efficient servant, but he has an awful temper, and it is doubtful whether we shall be able to retain him after arrival in Kengtung. This will mean labor for Mrs. Callender in training in another cook. One morning we were awakened by gentle taps at the door. It was the boy. I had given instructions the day before to rise early and get an early start. The cook evidently had told the boy to call me. It was only two o'clock, so I called to the cook and told him it was too early. His reply was: "Yes, sir! that is the reason I did not call you."

The boy was a caution for neatness. He was seen driving the bullocks with the tea towel, and a few minutes afterward he had it hung over his head. On another occasion he mortified us while at tea at the home of the political officer, Taunggyi. We had him take care of the baby while we were at tea. At the close of tea Mrs. Callender called him up to return home, when lo! and behold! that wonderful tea towel appeared again hanging over his shoulder. At Taunggyi the boy and syce were discharged and new ones taken on. This was the work of the cook who had them in charge. They could speak no English, but he can speak it well. The new boy has some characteristic traits, also. No two are just alike out here any more than they are in America. There are two or three things the boy insists must be upon the table: baby's malted milk, his Talcum powder and Mrs. Callender's sewing bag. It is most amusing to see him come into the bedroom and hunt around until he finds the articles mentioned, especially the Talcum powder. Tonight he put on the quinine bottle.

At Taunggyi we had to repack many of our things. Some things for transportation by mules and some things had to be opened, such as kereosene oil and ghee (a kind of lard), soddered and repacked, for they were leaking badly. We were over a week in this place. It is absolutely the most difficult place to accomplish anything we ever had the privilege to be in. Nobody wanted to work, but everybody wanted the highest of wages. We got five carts off ahead expecting to overtake them in a few days, but, being delayed much longer than was contemplated, we shall not be able to overtake the carts; and consequently shall have to do without some things we had planned to have on the way. These carts can go only to a place called Kunhing, which is over 100 miles from Kengtung, our destination. From that point the goods too heavy for mules shall have to be taken by coolies or elephants. At present we have the promise of neither. At Taunggyi we sent off 87 mules of goods which go directly through to Kengtung. A mule carries from 120 to 140 pounds, and a cart from 600 to 800. Altogether we have about seven tons on the way to our new field. This includes goods for other members of the station.

As we are now traveling we have two carts and a number of coolies, which we have to procure from village to village. In this respect it is easier to travel in Siam where coolies can be obtained for long distances and without applyling to the political (English) officer or to the head man of the village. In Burma the coolies go but one stage, as a rule, and then it is necessary to get a new set, which often causes delay. The head man is obliged to furnish two at once, but if more are desired 24 hours' notice may be required. Just now it is especially difficult to obtain coolies on account of the large number being employed by the government for repairing and constructing roads. The carts carry our bulky baggage, the coolies carry the two children and the baggage for immediate use. The carts are sent on in advance, because the bullocks go slow. Our progress is slow at best. More than a month has passed since leaving Rangoon, and we are only about half way to Kengtung.

We have had some illness on the part of the children, and baby is not well now; but we trust God will care for us as he cares for all, even the ravens. And we press on anxious to reach the "promised land."

Acorns From Three Oaks.

Aloha.

Our New Bibles.

We have been a long time getting them, but now that we have them we are very glad. Our dear old home missionary lengthened and widened the book racks so that each one will hold three large hymn books and three large Bibles. We did not find the responsive readings in the back of the hymn book varied enough; chapter and verse were not given. They did not teach us familiarity with the book of God. We might use them for a life time and yet look for the second book of Jedediah in the New Testament. Now we have forty-five copies of the American Standard Revised Version we hope to add to our familiarity with the book of books. Using the common version in Sunday-school and prayer-meeting will help us to compare the two versions, will stimulate attention to the real meaning of the scripture, will help us value the spirit rather than the letter, will give us the pleasure of feeling that our little village church is loyal to the work of our best American scholars, and that we have early put before our youth that version of God's book which is to become familiar to them and prevail. Our pastor has encouraged our choice and our attention is called to the fact that, although the paragraphing is different from what we are acustomed to in the old version, the poetry of the good book and the portions best adapted to responsive reading are chaptered and versed conveniently. The dollar copies of the American standard revis-

ed version, which Mr. L. H. Cary of the New Book Store on Grant avenue, S. F., sells for 75c in large quantities, have large type, clear print, good paper and satisfy good taste. The committee work leading to this selection has taught us not to blame our American Bible Society for not printing the revised version. That right was purchased from the committee of translators by Thomas Nelson & Sons. They have recently added to their list of new versions a fine pulpit Bible and the varieties of styles and prices range from a 15-cent New Testament to an elegant pulpit Bible costing more than $20. The S. S. lesson for next Sunday illustrates one improvement from the new version. The 38th verse did not probably have an offensive sound in 1611, but it hurts the taste of today. The American Revised Version gives the true meaning and no pastor, by this translation, would be led to avoid as a text the verse teaching the glorious truth that a sincere believer becomes a fountain of blessings for others. "The entrance of thy word giveth light."

Campbell's Great Day.

Whether Campbell is a choice residence town because it celebrates Washington's birthday nobly or celebrates Washington's birthday because it is a choice residence town and believes in honoring the father of his country and holding up the patriotic pattern before its youth I do not know. But I do know that its annual festival day, continuing the patriotism of July 4th, the devotion of Easter and the rural delights of a great picnic, is a function which no live Santa Clara county citizen wants to miss. The crowd seemed larger and finer than usual, completely filling the great Ainsley cannery, which makes a fine auditorium. Prof. Overstreet of Berkeley was the orator of the occasion, making a masterful address in the morning and a witty after-dinner speech. The town looked like the best sort of Yankee town on training day. A sober and happy crowd, untempted by saloons.

President David C. Bell of Saratoga gave the jubilant crowd a hearty invitation to the coming Blossom Festival. Ralph Husted of Saratoga, by invitation, read an interesting and instructive paper on "Farmers' Telephone Clubs." This modest and faithful ranchman, by tact and great perseverance, has introduced an economical and effective telephone service into 65 village homes. What he has led us to do others can do if they will simply find a faithful leader and follow him.

FEDERATE SUMMER SCHOOL OF THEOLOGY

Under this title, plans are forming for lecture courses similar to those so successfully given last year. Five theological faculties are co-operating in the enterprise; they are, in the order of age, Pacific Seminary (Congregational); San Francisco Seminary (Presbyterian); Church Divinity School of the Pacific (Episcopal); Berkeley Bible Seminary (Disciples); Pacific Coast Baptist Seminary (Baptist).

Members of these faculties have met in conference and entered heartily into the federate plan, referred the details of management to an executive committee composed of one member of each faculty, and elected an advisory committee of two leading men out of the constituency of each school. Three of the five faculties will provide lecturers for this summer. So far as known, such federate action is unprecedented, most theological schools being too far apart. Our five schools, three of which are situated in Berkeley, are near enough together for fraternal interchange and united action.

The date of this year's session will be July 24 to August 4, this being the last two weeks of the Summer Session of the University of California. Assurances have already come from President Wheeler of the University and Dean Moore of the Summer Session that the arrangements of last year may be repeated, whereby the University tickets or our own entitle the holders to all the privileges of both schools throughout the two weeks. The fee has been put at the same figure as last year,—$3.00 for the two weeks.

The program can be provisionally and partially announced. Pres. King of Oberlin will give six lectures on "The Seeming Unreality of the Spiritual Life;" Professor Graham Taylor, of Chicago, five lectures on "Social Applications of Christianity;" Professor Calhoun, of Kentucky University, four lectures in New Testament study; President Mackintosh, of the San Francisco Seminary, five lectures on "Epochs in Theology and Their Makers;" Professor Nash, of Pacific Seminary, four lectures on preaching.

No apology is needed for giving the School this year so considerable an element of theology. The courses in theology will not be too technical to be vital and stimulating to all hearers. President King and Professor Taylor are foremost leaders in their respective lines and inspiring speakers.

A new feature is provided this year in the shape of a four weeks course in preaching. It will open June 26, at the beginning of the University Summer Session, and will continue to the opening of our two weeks school. It will have more of a class-room character, being designed for preachers who desire to refresh their minds upon the ideals and technique of their sacred art. It will be led by Professor Nash of Pacific Seminary. The fee will be $3.00 for the four weeks, or $5.00 for the whole six weeks. Registered attendants of the University Session will be admitted without further charge.

Applications for information should be addressed to Professor C. S. Nash, Berkeley, California.

A SUNDAY AT HIGHLAND.

W. N. Burr.

Naturally enough, "Highland" suggests the asylum for the insane, which is located near this place. But I did not spend my Sunday with insane people. Passing the little station, Patton, with the asylum buildings close by on the left, we went on four or five miles to Highland, where people are as sane as they are anywhere.

It is a homey little hamlet, nestled among orange groves almost among the very foot-hills of the San Bernardino mountains. Looking down and across a great stretch of water land that Southern Californians call "a wash," Redlands is seen just beyond, twenty minutes ride from Highland on around "the loop" through Mentone.

"How many people have you here who naturally center in Highland—who would get their mail at the Highland postoffice if there were no rural delivery?" I asked at different times of two leading citizens.

"Oh, eighteen hundred to two thousand, all told," each man replied.

"That, then, is the number of people you have to draw upon for your Highland churches?"

"Yes."

There are two churches in Highland, the Methodist and the Congregational. I had a delightful day last Sunday with the Congregational people. They are "given to hospitality" up there. The insane asylum will never again be the prominent object to loom up in the foreground of the picture when Highland is mentioned. I shall see instead a cozy parsonage home, and some other homes, and a Congregational church hard at work.

The church building is now a little frame structure of one room, that is crowded when one hundred and fifty people get into it; but a new $5,000 church is to be built at once, and some time during the coming summer the Highland Congregationalists hope to dedicate their new building, which is greatly needed for their growing work.

The Sunday-school last Sunday had an attendance of 106, which was eight less than the Sunday before. In the morning I spoke to an audience that required nearly every sitting in the church, and in the evening the church was fairly well filled. Like many other rural churches, Highland has in its membership many faithful workers who live too far from "the center" to attend evening services often. But there were not less than seventy-five persons at evening worship last Sunday.

The resident membership of the church now numbers 128. The present pastor of this flock is Rev. H. E. Banham, well-known in Northern California through his pastorates at Cloverdale and Fresno. Mr. Banham has also spent two years as a pastor in Hawaii.

The Highland Congregational church was organized April 21, 1884, with nine (9) charter members. Of these persons only one was originally a Congregationalist. The earliest records that I have at hand are the reports of our Southern California churches for the year 1888. At the close of that year the Highland church reported a total membership of 33. The next year Home Missionary Superintendent Ford reported ten of our Southern California churches as reaching the standard of "$2.00 per member for Home Missions." Highland was one of these churches, having contributed that year $2.88 per member for Home Missions. In those days there was quite an effort made by our churches to attain that standard, but now that we have grown we seem to have outgrown our ability to do as well as when we were smaller and weaker! That same year Superintendent Ford reported that "two of our churches, Ontario and Highland, have now assumed the full support of their ministry."

The Rev. Mr. Banham, who has now been pastor at Highland for about a year, and is leading the way of a forward movement all along the line, is the eighth pastor who has served this church during the twenty years of its history. Highland has always been one of the best of our smaller churches.

Corona, California.

THE SAN FRANCISCO CHURCH EXTENSION SOCIETY.

The twelfth annual meeting of the Church Extension Society of San Francisco and vicinity was held at the Richmond Congregational church on Thursday evening, February 23, 1905. A bountiful supper was prepared by the ladies of the church, which was served at 6 o'clock to about one hundred delegates and friends.

Four members of the Board of Directors were elected—term expiring—Rev. I. C. Meserve, D.D., Deacon Isaac H. Morse, Deacon Morris Marcus, chosen to succeed themselves, and Rev. Mr. Luckenbach in place of Rev. H. H. Wickoff, who declined re-election.

Mr. Barton S. Hays, president of the society, presided in a happy manner, and opened the exercises with a brief and pleasing address on the past and future of the society.

Vocal solos were rendered by Mrs. McMullen and Mr. L. R. Rhodes, greatly to the satisfaction of all.

The address of the evening was delivered by Rev. W. H. Hopkins of Berkeley. It was an admirable address on "Extension and Expansion," full of telling wit and sound logic from beginning to end.

Rev. Wm. Rader, Rev. Geo. C. Adams, D. D., Rev. I. C. Meserve, D. D., and Rev. Mr. Luckenbach also addressed the meeting.

The society has for some time been burdened with debt of a grevious kind, which has been paid, and another year begins with a balance in the treasury. The organization is now prepared for aggressive work with a declaration to incur no more debt—pay as they go. A good resolve.

The churches within the jurisdiction of the society are reported to be in a better condition than a year ago, with every prospect for progress in the future. The Congregational churches of the San Francisco district are united and full of zeal for the work of the Master, looking forward with glad anticipation for the coming of Dr. Chapman and his band of helpers. D. G. D.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

March 12.

Topic: Christ, the Great Physician. Luke iv: 16; v: 27-32.

There are many aspects of the saving and helpful work of Jesus our Lord, one of which is healing. He is "the Lamb of God which taketh away the sin of the world;" he is our example, "the way, the truth and the life;" he is our peace, having "broken down the middle wall of partition" between us and God, and he is much more, but he is also our Great Physician, the healer of our sin-sick souls. There is no doubt that the ministry of physical healing formed an important part of the Master's work upon earth. The blind were made to see, the lame to walk, the deaf to hear, the lepers were cleansed, the evil possessed clothed and given a right mind. Nor is there any reasonable doubt that he often heals the body now in as wonderful a way as in the olden time. In this respect proof depends upon witnessing alone. Yet as in the days of his earthly ministry, the physical miracle was a sign of a deeper spiritual truth, so now the chief work of Christ's healing mission is to the sin-sick soul. Which is easier to say, "Thy sins be forgiven thee, or, to say take up thy bed and walk, but that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy) arise, take up thy bed and walk." The world is full of men dead in trespasses and sins, blind to spiritual things, deaf to the higher voices of both nature and supernatural stained by the polluting touch of sin, possessed with evil spirits, who hold high carnival in a body intended to be the temple of the Holy Ghost—whose lives are upon the material and the sense plane almost if not quite wholly, and all such need a reviver, a spirit healer to do for them that which

they cannot do for themselves alone.

Then, too, there are Christians in name, who are not quite such in fact, some following afar off, a long way. Such need the Physician, too. For while we believe in the perseverance of the saints, there are steps in grace and many have fallen sick along the path. Some have been sore wounded and need hospital care, even perhaps to the extent of the surgeon's knife. To all such as to those still outside the fold Christ is the good Physician, able to heal.

A friend with whom I was sitting the other evening quoted these words of Bushnell, "The soul of all improvement is the improvement of the soul," undoubtedly a mighty truth and one which our age has taken far too faintly for its good, and we might apply its spirit to our particular subject with equal force. The essence of all healing is the healing of the soul. We perhaps scarcely dream to what extent our physical weaknesses and maladies are due to moral and spiritual ones. There is little doubt that the man sick of the palsy needed moral healing first. And there are more weak bodies and palsied limbs whose cause can be traced to sinful lives.

Christ knew this and so his message and his ministry was primarily to the mind, the will, the conscience, what he did for the body being incidental merely and never essential. Matthew tells us that it was while with a company of Publicans and sinners and because the Pharisees rebuked him for it that he said, "They that be whole need not a physician, but they that are sick." The new life springs from the new heart. The cleansed life comes from the clean heart. The strong life is an effect of which the strong soul is the cause. Natural health results from supernatural help to a far greater degree than most of us imagine. "By grace are ye saved through faith and that not of yourselves it is the gift of God."

The soul of armies of men today who ought to be fighting the battles of the highest are afflictel with certrain grave maladies, specifically a few of which may be mentioned with profit. One of these is insensibility to God. "He is not all their thoughts." The infinite has been practically dethroned. They do not acknowledge him, pray to him, practice his presence, or depend upon him at all. Another is insensibility to sin, the conscience of far too many is practically palsied—sin with such is nothing but the course of nature, or if an ill at all one of ignorance or weak hours or weariness, it is not taken seriously, the guilt of it, the pollution, the treason of it, have faded out. Another is insensibility to the "other life." Little account of it is taken at all in their lives. All must die of course, but after death what? doesn't trouble them, while the same great problems of the whither confront them as they have all men always and as they do the Christian who bravely faces them and wisely provides for them. Men are asleep about the great future and do not awake until they are ushered into it. All these are signs of soul-sickness, of mortal disease, of a frozen soul, or at least one freezing. All such needs the great Physician, "the sun of righteousness with healing in his wings."

Let us thank God that so many in our new day are realizing these things who never have before. For the cheering tidings of multitudes turning unto the Lord. Of thousands almost born in a day. Of great revivals in ours and other lands. The great Physician is coming unto his own again. The tide has turned. Materialism has received its death blow. Spiritual things are again claiming their rightful place. God is being re-enthroned. Christ is given anew his crown. the Holy Spirit again honored. A new day dawns for the kingdom of God. Perhaps the coming of the kingdom wherein dwelleth righteousness is nearer now than we have thought. "Come, great Physician, come."

Church News.

California.

Los Angeles.—On February 26th the First church, Los Angeles, received 68 to membership—37 on confession and 31 by letter.

Redwood.—Mrs. Florence Roberts of the Beth-Adriel home for erring women, situated at San Jose, gave an address in the Redwood church last Sunday evening. The work is one to which all may well give aid and sympathy.

Pasadena, Lake Avenue.—Evangelist Howard W. Pope and his singer, W. F. Newton, began their gospel meetings in the church last Sunday. The opening meetings were well attended and good results are anticipated. For two months the church has been preparing for this revival season. The new auditorium was completed just in time, and it will be none too large for these meetings, which will last two weeks.

Campbell.—Early last December the men of the church and congregation gave a "men's social." Several "ripples" were set in motion. Two of them have already materialized. One of them in a new line of 12 horse sheds built at a cost of $100. Another is the "Aloha Glee Club," a quartet of which belongs to our church. Since the first of the year the pastor has tried Chas. M. Sheldon's plan for the evening services. It is simple but has proven successful so far, increasing both the interest and attendance. The Sunday-school has recently obtained some beautiful souvenir post cards of the church.

Redlands.—Redlands is in the midst of spiritual privileges, rarely enjoyed. The ear of the public is obtained. The nine churches uniting in evangelistic services are indeed united as never before and are working and praying in earnest. Dr. J. Wilbur Chapman began his services here on Monday, February 20, since which time the trend of going has been to religious services, and the trend of thought has been towards religion, The one Sabbath Dr. Chapman had to give us was a truly evangelistic Sunday, in which were held special meetings, first in the Sunday-school opening with a teachers' prayer meeting at 9:15, then earnest talks from superintendent, pastor, and teachers with the pupils; then the preaching service, using pencils and cards for immediate decision. The afternoon in the Opera House showed a solid body of men representing two-thirds of the male population of the city, while the young people met in one of the churches. Two street meetings were held, and two evening services, one for men and one for women, brought this memorable day to a close. A few more days of these rare privileges remain. The results are known only above. Dr. Chapman leaves on Friday for Oakland.

Nevada.

Reno.—During the eleven months of the present pastorate twenty-five new members have been received, twelve of whom came on confession of faith. Others are to be received the first Sunday in March. Over $2,500 have been raised for current expenses and im-

provements, and $150 for benevolences. The annual meeting was attended by 150 of the congregation and very enthusiastic. The church is now well filled morning and evening, the morning audience averaging about 200. The ladies societies have a membership of 85, and two Endeavor societies are in a growing condition. The Men's Club, organized in September, has a membership of fifty, and the pastor's adult class for the study of the teachings of Jesus numbers thirty ladies and gentlemen. The church is enjoying great prosperity and the outlook materially and spiritually is most encouraging. Reno is growing rapidly, the neighboring city of Sparks has a population of 2,500 and the Truckee valley is at present adding greatly to its population. It is expected that Nevada will nearly double its population this coming year. A tempting outlook surely, only saddened by the lack of Home Missionary funds, which would give the Reno church an immediate growing fellowship in the state. The Reno church will do its best, but it cannot undertake the church extension work alone.

Notes and Personals.

Rev. G. M. Dexter closed a two years' pastorate with the church at Suisun Feb. 22d, and his present address is 2113 Rose street, Berkeley.

Mrs. Laura Mellen Robinson of Vacaville is the secretary of the W. B. M. P. committee for the raising of money for new buildings at Foochow, China The name was incorrectly given last week.

The Bible class for Sunday-school teachers and workers, conducted by the Rev. Dr. Meredith of the First Congregational church of Pasadena, is a union class and has an attendance of about 300.

The evangelistic meetings under the Rev. Dr. Chapman begin in Ookland in the different districts next Sunday evening. They are now in progress in one district, that of East Oakland. The Rev. Dr. Walton is preaching.

Arrangements have been made for noon-day Lenten services in the Chamber of Commerce in this city. They will begin on Wednesday, March 8th. The time for the services will be 12:15 and they will continue for a half hour. Pastors and other clergymen in San Francisco and vicinity will speak. The theme announced for the first week is "The Christian Standard of Business Life."

In a letter from Redlands we are told of a deep spiritual work which has been going on in the Calvary M. E. church of New York, which has resulted in the addition of 364 members to the church, making 550 additions in four months. Special services have been held by the pastor, the Rev. Dr. Charles L. Goodell, who is a cousin of Dr. J. H. Williams, pastor of the Congregational church of Redlands.

The San Francisco Association will hold its next meeting on the 9th of March in Plymouth church. The topic for the afternoon meeting will be "The Unity of Christendom." Rev. George C. Adams will speak concerning "The Orthodox Greek Church and the Unity of Christendom"; Mrs. I. C. Meserve, "An Easter Service in a Greek Church in London"; the Rev. William Rader, "The Roman Catholic Church and the Unity of Christendom." The Rev. I. C. Meserve, "The Protestant Church and the Unity of Christendom." The evening address will be by the Rev. W. H. Hopkins of Berkeley, on "Unity of Christendom by and in the Spirit."

A union meeting of the ministers of San Francisco and vicinity will be held in the Y. M. C. A. auditorium next Monday at 11 a. m. The Rev. Dr. R. F. Coyle of Denver will speak concerning the evangelistic meetings held recently in that city. On Tuesday the Rev. Dr. J. Wilbur Chapman will meet with San Francisco ministers and laymen who are interested in the proposed campaign in this city in November, to consider plans for the meetings and to take the first preliminary steps therefor. A meeting will be held in the Central M. E. church in the forenoon; one in Calvary Presbyterian church in the afternoon, and one in the First Congregational in the evening.

TO OUR SUBSCRIBERS.

The difficulty of maintaining The Pacific is as great as ever it was. We are in need of money every day to pay bills. Again we ask our friends to remember that they can lighten our burden materially by prompt remittance of subscription. The figures on the label show to what date subscription is paid.

SOUTHERN BRANCH OF W. B. M. P.

The fifteenth annual meeting of the Southern Branch of the W. B. M. P. will be held in the Congregational church, Riverside, on Friday, April 14, preceded by that of the Woman's Home Missionary Union, on Thursday, April 13. The Thursday evening service wil be a union of the two boards.

"The rising tide of religious feeling" must surely quicken devotion to our Master's work in the lands abroad and should show in this annual gathering.

Full representation, earnest thought and prayer and marked consecration are looked for.

The presence of the new president of the W. B. M. P., Miss Richards, and of Miss Mary Porter and Miss Abbie Chapin, is anticipated.

At the last national convention of Chinese Christian Endeavor societies, held in Foochow in 1900, just before the terrible Boxer massacres, 142 Christian Endeavor societies were reported. It is expected that at the next national convention, to be held at Ningpo in May, double the number will be reported.

The French Christian Endeavor Society in Boston, which started a few months ago with seven members, now has 42, and its pastor, Rev. Paul Elsesser, says it is the best help of his church.

On July 9-12 there is to be held in Berlin the first European Christian Endeavor convention ever held on the continent.

The holding of cottage prayer-meetings is a strong feature of Christian Endeavor work in Australia.

Last year 110 California C. E. Societies reported gains of more than ten per cent.

WANTED.

Christian young men and ladies to sell Moody Colportage and other evangelical books. Reference. Call or address The American Sunday-School Union, 206 Kearny St., Room 403, San Francisco Cal.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

In 1893 the number of divorces in England and Wales was 825. In 1903 it was 7,477.

The census of 1900 warrants the estimate that 32,000,000 of the people are engaged in gainful occupations. One third of the number is represented by cultivators of the soil, and of these about 20 per cent are women and girls.

Our country presents a unique spectacle of real wealth and prosperity. Its property, real and personal, is conservatively valued at $100,000,000,000, and the average holding of its population at over $1,300. President Roosevelt evidently thinks that the charge of extravagance, so often brought against our compatriots, is not wholly unjust. The world's need and the country's want call for all our citizens are willing to spare.

Herr Ernst Kraus, the German tenor in the corps of the Metropolitan Opera House in New York City, is on record as saying that a beer-drinker cannot be a great singer. "As a boy in Nuremberg," said Herr Kraus, "I did as the other boys did. I drank beer as only Germans can. But when my heart became filled with ambition, when I heard Vogel sing and realized that I, too, had a voice and might become as famous, the first thing I did was to deny myself the pleasure of beer-drinking. I went to Milan and studied under Galliera, whose first rule of discipline is, 'Thou shalt drink no beer.'"

Leslie's Weekly comments as follows on one of the things inciting to crime: "President Hopkins of Williams College, stated the case none too strongly when he declared, in the course of an address the other day before a body of college men in New York, that the 'enormous gain in the ratio of crime to the population is, beyond question, owing largely to the increased publication of the details of bestial crimes. These realistic descriptions constitute the suggestion, in the technical sense of the word, which acts upon the half normal, undeveloped natures of multitudes.' In the discussion of the prevalence of lawlessness in this country, its causes and cure, which have been in progress during the past year, far too little has been made of the sensational publication of crime as a factor in the case. In no other country are so many publications to be found devoting their space largely to crimes and scandals, and in no other of the great civilized nations are murders and lynchings proportionally so numerous."

The Department of Agriculture is practically a vast educational institution, "with a faculty of two thousand specialists, making exhaustive research into all the science of production." Six million dollars is annually expended to carry on this work. Its labor beneficently affects the entire area of the republic, and many regions beyond. State and private institutions co-operate with it. "The world is carefully searched for new varieties of grains, fruits, grass, vegetables, trees, and shrubs suitable to various localities in our country. Great profit accrues from the enterprise. The possibilities of different soils are ascertained, and an excellent class of students is devoted to the work. The relations of temperature, moisture, and light to plant and animal life are, in consequence, much better understood. The effect of these acquisitions on the production of animal and vegetable food is inestimable. We sell $600,000,000 worth of plants and their products in other countries every year. Seven years ago we imported three-fourths of our rice. We now supply home demand and export the surplus. Wheat and other seeds suited to our semi-arid regions are imported and grown with success. Fruits suitable to soil and climate have been naturalized. Diseases and insect pests of cotton are successfully combated, and soils similar to those in which foreign plants flourish have been created.

THE JAPANESE IMMIGRATION.

"The San Francisco Chronicle" has amazed its best friends by publishing a series of articles directed against the immigration of the Japanese into America. Its chief contention is that at the close of the present war large numbers of the Japanese are likely to come to America to better their conditions. It shows that from 1901 to 1904 about 8,000 Japanese have landed in San Francisco. This movement of the Japanese has been developed almost entirely since 1880, at which time there were less than one hundred Japanese in this country.

On general principles we favor the limitation of immigrants. The continuity and solidarity of the nation's life depend on the homogeneity of the people. Every nation must stand for that principle. Japan cannot be overrun nor over-crowded by the Russians, the Germans, nor by the Americans. We insist on the absolute right of every nation to limit and control the number of immigrants coming into its boundaries. The Japanese, the Chinese, the Russians, the Italians, the Portuguese and all other foreign peoples should be thoroughly sifted and admitted only under conditions and in such numbers as will be consistent with the economic health and industrial growth of the nation.

We know that two evils do not cancel each other and yet we cannot refrain from calling the attention of the Chronicle to the presence of 60,000 Italian immigrants who have come into California during the same period that 8,000 Japanese have come. There has been no outcry against them and yet whole sections of California have been Italianized. They have not only driven out the American farmers and dairymen and agriculturists, but they have gradually come into possession of the commission business. We think it not an exaggeration to say that for every point made by the Chronicle against the presence of the Japanese the case can be more than duplicated against the Italians.

The unfairness of the Chronicle's argument is in its sub-dominant tone of race prejudice. The idea that the Japanese are responsible for hoboism, the increase of crime, and yet admitting that they are industrious, upright, and that the records of crime in the State scarcely show the name of one Japanese criminal, makes a queer argument. The argument of the Chronicle would, were it true, turn all industry into hoboism. If one man dare not work lest he take the place of another who might work if he didn't work is a new principle of economics. Put the argument another way: If the Japanese were a lot of lazy, drinking louts, hanging about the race-tracks refusing to work, then we could afford to have them come because they would not be in competition with the honest toiler.

The law of industry works another way. Honest industry begets industry. Work creates more work. We should say that the redeeming feature of the Japanese population is that they are intense workers. The Chronicle's argument comes to this: Japanese immigrants promote crime by not doing it. Then race-tracks, saloons, gambling dens, promote righteousness by not doing it. The Chronicle has usually been fair and we are at a loss to account for this singular lapse. We hope to give the matter further attention.

THE GIRL WITHOUT TIME OR OPPORTUNITIES.

"But I don't have an hour a day that I can call my own," protested Hannah, earnestly. "I am busy from morning till night, and sometimes after night. Mrs. Watson pays me well, but the work is very hard, for there are four little children in the family. I really don't see how I can do anything except what little money I can give."

"I thought you had very little time," said Mrs. Nason, "but I am asking all my girls to help, and couldn't think of missing you. Let us pray about it, dear, and see if God will not open a way for you to do something, no matter how small. It is a fine thing to give money, but better to give of ourselves, if possible."

Hannah went swiftly on to her duties in the Watson home, and had no time to think of what Mrs. Nason had said till late that night, when she sleepily knelt to pray before dropping to sleep. Little Nellie Watson was ill, and the added work made life look very gloomy just then. "I can't do anything, and it was unreasonable to ask me," she said, just before closing her weary eyes. "I am too tired to plan anyway."

The next day Nellie was worse, and Hannah took her turn with the discouraged mother in caring for the little sufferer. A nurse could not be had for several days, so the two tired workers did the best they could with such help as Mr. Watson and kindly neighbors could give. At last the little invalid was able to be about, and the household began to take on a normal aspect once more. Hannah went to Sunday school for the first time in six weeks, and, though the teacher and scholars were glad to see her back, her heart was chilled as she listened to the enthusiastic plans the other girls were making about the box they were to send to a struggling mission school in the south.

"Hannah has been too busy to help, but she has promised us some money," said Mrs. Nason, as they lingered a few moments in front of the church. The other girls spoke of her work in helping take care of Nellie, but Hannah refused to be happy.

"It is easy for them to do anything they want," she said to herself, bitterly. "They have money and time, but I am only a servant. I am sorry I ever went into that class."

During the weeks that followed, Mrs. Watson planned that her faithful handmaiden should have much leisure time, to show that she appreciated her faithful service during the dark days when Nellie hovered between life and death, but Hannah did nothing for the missionary box. "They have plenty of time," she often told herself, as she sat idle, "let them do the sewing." She sent her money to the committee, and mingled as little as possible with the other girls. If Mrs. Nason knew of the long afternoons when Hannah was free to do as she pleased, she said nothing, but redoubled her efforts to be kind to the silent girl.

In a very short time Hannah's active fingers grew tires of idleness, and she began some dainty white aprons for herself. Instead of machine stitching, that had once been considered good enough for aprons and other garments, her clothes began to show beautiful hand-work, for she was expert with her needle. When Mr. and Mrs. Watson went away for a vacation trip, leaving her to care for the house, she had more time than ever, till she actually grew tired of the even rows of stitching she had once delighted in.

"Always sewing?" asked Mrs. Locke, finding her under the apple tree in the back yard one day. "What beautiful work you do!"

After some conversation, Mrs. Locke told her errand, and Hannah could only sit and stare. "Take care of Dorothy?" she gasped, "I don't believe Mrs. Watson will want me to go."

"I have a letter from Mrs. Watson," said Mrs. Locke, "and she says she could not think of standing between you and such a chance. I have been watching you for a long time, and think you are just the right person for my poor little girl. Of course, I will pay you much more than you get here, for you will have to devote all your time to her. Mrs. Nason especially recommends you, and speaks of your zeal for the Sunday-school and its work. I am glad you sew so nicely, for you will be able to amuse yourself and Dorothy during the long hours when it is impossible for her to be out. Don't decide now, child, but wait till Mrs. Watson writes to you, as she said she was going to do so."

As in a dream Hannah saw Mrs. Locke leave the garden, and then, tears rained on the dainty embroidery in her hand. "I don't deserve it," she sobbed, thinking of the quiet life she would lead in the elegant Locke home if she took the place. "I have said I didn't want to help the missionary box because that kind of work belonged to people with plenty of time, and now I can't. It is too late, for the box was to go today."

"Of course you will go," said Mrs. Watson, decidedly, when she came home. "I simply will not have you any longer in my house. It would be foolish to neglect a chance like that. Why, Mrs. Locke says you are to share Dorothy's lessons and everything; in fact you will be more of a friend than a companion. Isn't it fortunate you have so many dainty aprons and collars and all sorts of pretty things? I thought at first you were wasting your time, but I see now it was well spent. Of course, we cannot hope to find anyone who will do for us what you have done, my child, but we are not so selfish as to want you to stay."

"I'd much rather wear ready-made things all my life, and never see handwork on my clothes than to think of the selfishness stitched into these pretty things," said Hannah, vehemently. "I don't deserve all the praise and kindness people are giving me, for I have been mean and ungrateful all summer."

"It is not too late to do better," said Mrs. Watson, with comfort in her tones. "We all do things we are ashamed of, and your aprons will remind you of your resolve to do better as long as they last."

"If Hannah Palmer can do this much for the missionary box, I can, too," said a girl, looking at the neat garments for the destitute scholars of the little southern school. "And all handsewing, besides! I am ashamed of the few machine-stitched things I have to send."

"She says she is making up for lost time," said Mrs. Nason, packing the clothes in a big box, "but I cannot see where she ever lost a bit of time. She is always busy."

"Her life is a constant rebuke to me," said another girl, with tears in her eyes. "I strive to do more, but Hannah is always able to accomplish wonders among the young people."

"Her work for poor Dorothy would be more than most of us would feel like undertaking," said Mrs. Nason, "but she cheerfully works whenever she can. She is one of the best helpers in the class."

"The very best," cried all the girls, and Mrs. Nason did not contradict the loving assertion.—Hilda Richmond

JUST FOR TODAY.

Samuel Wilberforce.

Lord, for tomorrow and its needs
I do not pray;
Keep me from any stain of sin
Just for today;
Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for today;
Let me be slow to do my will—
Prompt to obey;
Help me to sacrifice myself
Just for today.
Let me no wrong or idle word
Unthinking say—
Set thou thy seal upon my lips,
Just for today.
So for tomorrow and its needs
I do not pray,
But keep me, guide me, hold me, Lord,
Just for today.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

First Quarter. Lesson XI.

March 12, 1905.

The Slavery of Sin.

(Temperance Lesson.)

(John viii:31-40.)

Jesus was exceedingly skillful in the use of passing events for the illustration of truth. He seized upon them. He held them up with the hand of an adept. So when the priest came with the rejoicing processional, bearing aloft the golden urn filled with water from Siloam, in memory of the water miraculously supplied in the wilderness, and was on the point of pouring it out beside the altar, Jesus cried in strong antithesis, "If any man thirst, let him come unto me!" So now, after they have lighted the very last of the multitudinous lamps upon the golden candelabra in the treasury of the temple, a pretty illumination in memory of the pillar of fire in the wilderness, Jesus cried, "I am the light of the world!" It is as if he had said, "These lights burn for a little while. They illuminate a limited area. They will soon go out. Those who depend upon them will then grope in darkness. But I can illuminate the world to the end of time. I will be a fiery pillar to whoever will follow. He need not walk in darkness."

This glorious announcement fell upon ears which, hearing, heard not. There was a flat refusal on the part of the national leaders to accept the claims of Jesus based, as they were, upon what they stigmatized as his unsupported testimony. To this Jeus responded that his testimony, instead of being personal and unsupported, had been repeatedly, audibly, and visibly corroborated by the Father himself. Lofty declarations concerning his person and office and distinct intimation concerning his impending death, its nature, and by whom it should be effected, followed.

In this language of terrible severity there is one delightful interlude. It is the word of encouragement to the few who, in spite of the almost universal unbelief and hate, still believed in Jesus. Their faith might be crude and erroneous; the substance of it might even be the secular hope of mere national emancipation; but if they would only continue in the atmosphere of Jesus' teaching, this immature and wrong faith might be exchanged for the genuine faith of true discipleship. Obedience will be the organ of knowledge, and knowledge of the truth will be emancipation.

The inveterate hopelessness of unbelief is illustrated in the reply of the Jews. They deprecate what they chose to esteem an imputation against the national honor. They ignore the incidents of Egypt, Syria, and Babylon, and strut as they plume themselves upon an unbroken national and personal independence. But they cannot thus parry the home-thrust of the sword which proceeds from Jesus' mouth as the prophet said it would. One word reveals the slavery of which Jesus speaks. Sin is servitude. The Son of God is the sole and sufficient emancipator from this most degrading, pitiful, and deadly slavery.

Like a surgeon, with the keen scalpel of his speech, Jesus opens the very heart of the nation and shows the utter foulness of its sin and unbelief. How differently Hebrew history would have to be written had there been confession and contrition on this fateful occasion. But the national heart was obdurate. Had he not withdrawn, Jesus' reward for his fidelity would have been a shower of deadly stones.

The Teacher's Lantern.

"He that sent me is with me." There is an inspiring analogy here. As Jesus was sent into the world, so is every human being. Each has a mission, a thought to express. Believing this life can never be aimless. There is no fatalism. We are not "dumb, driven cattle." Our comfort and assurance of success are that we are not deserted, but he that sent us is with us. This vital relation is maintained as long as we are faithful to the divine ideal of our life as it is revealed to us, as Jesus was when he said, "For I do always those things that please him."

"The servant abideth not; the Son abideth." The reference was perfectly understood by the Hebrew auditors. It is to the familiar story of Ishmael and Isaac. Both sons of Abraham, one by the bondwoman, consequently himself a servant and destined to banishment; the other the son by the wife and destined to dwell in the house forever. So all men are sons of God, and will have his fatherly care. All are naturally in the servitude of sin, and are, like Ishmael, destined to banishment. Those sons whom the Son manumits from the servitude of sin shall be free indeed, and shall dwell in the Father's house forever.

Of all lies ever told that seems the most superlative when the Jews said to Jesus, "We never were in bondage to any man." Did they think the young Rabbi so ignorant as not to know of the captivity in Egypt and Babylon? Did they think him unacquainted with the Psalms of the exile in the Hebrew hymn book?

This falsehood was prompted by racial pride. They said, "We be Abraham's seed, and for that reason never could be slaves." It is a striking illustration of the perversion of a good quality. Patriotic pride of ancestral origin is an admirable trait, but in this instance it was carried beyond reason and reacted harmfully.

Mosaic from Commentaries.

Had believed on him: Had believed him, Revised Version, not as in verse 30, meaning to accept him as Savior. Continue in my word, or in this doctrine of mine: Not enough to receive truth, we must retain it. Only such are genuine disciples.—Clark. The teacher is the school.—Peloubet. Know the truth: Constant experimental knowledge of its power and efficacy.—Clark. Truth in the sense of reality: The realities of life, of the universe.—Peloubet. Truth is conformity of thought with fact; of judgment, statement, or belief with reality.—Century Dictionary. Truth shall make you free: The idea that vice is slavery is common in all literature.—Camb. Bib. Dream not of freedom while under the mastery of your desires.—Plato. No one committing deeds of wickedness can be free.—Arvian. Guilt may bear the name of virtue, but it is base bondage.—Epictetus. Truth shall make you free: No man free but he who exercises himself in the mediation of the law.—Jewish Maxim. Never in bondage: False and ridiculous. Whole history a recital of servitude under Egyptians, Persians, and Romans. Whosoever committeth sin is the servant of sin: This the slavery of which Christ spoke; the deliverance from it the liberty he promised. Servant abideth not: Slave does not form part of the family; has no right to any part of the inheritance in the family. My word hath no place: This doctrine of mine has no place in you; hear but do not heed. Speak that which I have seen: Unchangeable, eternal truth. Ye would do the works of Abraham: Son has father's nature, naturally imitates him. If ye were Abraham's children you would imitate his faith, obedience, and uprightness.

A SPIRITUAL THERMOMETER.

The thermometer of our natural world is regulated between extreme heat and extreme cold by properly-marked gradations. Heat is absolutely necessary for the health, welfare and fruitfulness of animal and vegetable life. It is in the warm countries that this two-fold life is most prolific, while the closer we approach the extreme cold regions of the earth the more does animal and vegetable life dwindle until it disappears under the stress of extreme cold. It is dead.

Even so is it with the spiritual thermometer. It, too, points to extreme heat and cold with marked gradations between them. Heat in this case means the true and unaffected love we feel towards God and our fellow-men. This love is our natural response to the love of God in quickening our dead souls by the gift of the Holy Spirit, and it is the evidence of true conversion. There can be no true Christian without it, and it includes faith.

As the sun is the regulator of natural life so God and our love to him is the regulator of our spiritual life. If any part of the earth feels no influence whatever from the sun, all natural life dies, and if we feel no influence from God in our hearts we have no spiritual life, but are dead.

Between spiritual life and spiritual death there are many gradations as in the earthly thermometer. There is the lukewarmness of mere profession, of formalism and of Christian morality, etc., but nothing will satisfy God, than that our souls are in true spiritual health, and secure us eternal life except we really possess the faith that works by love. E.

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The Christ Look.

It is said of Fenelon that he had such communion with God his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rusned away, saying, "If I stay another night with that man I shall be a Christian in spite of myself." Fenelon's manners were full of grace, his voice full of love, and his face full of glory. The invitation, "Come to Jesus," was in every act. He was a "spiritual magnet." That is what God wants us all to be. That is what we can be by just yielding up all to him, and letting him live again in us. Under no other condition can this transforming power fulfil its mission to our souls. Are you ready for it?—Record of Christian Work.

Blessed is the man who has the gift of making friends: for it is one of God's best gifts. It involves man things, but above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—Selected.

God's Table.

1. As God supplies our daily bodily needs, so he provides manna for our souls.

2. His provision has been carefully made. It is not an accident, for he has prepared a table.

3. This he does deliberately in the face of his foes and mine.

4. It is a generous provision for both necessity and pleasure.

5. What blessed fellowship with the host and the guests it implies!

6. We should eat regularly.

7. We are commissioned to invite others.

8. How we enjoy the homecoming at the end of the day! How delicious the supper after a day of toil! How rapturous it will be to gather for the evening repast in heaven when the day of service and trial are over.

9. It is God's table, and only those who are truly his can sit down at that banquet.

Into What He Leads.

Ponder this phrase a moment. It is not an aimless leading. It is not a leading to indifferent things. It is a leading in every case, from the bad to the good, from the lower to the higher, from the better to the best.

1. He would lead from the weakness and immaturity of childhood, by a safe path, to the strength and confidence of manhood.

2. He would lead from the instinctive faith of the child to the maturer faith of the rational man.

3. He would lead those who fall into sin back into the safe path of trust.

4. He seeks to lead us to a wise development of body, mind, and heart.

5. He has led some of us to blessed heart unions and happy homes.

6. He will lead us from selfishness to sacrifice.

7. He will lead us out of idleness into service.

8. He would lead us in all the paths of righteousness safely home.

The devil has one ear of the man who finds religion dull.

A profoundly pious look will not cover a poorly prepared lesson.

The darker the sin the fairer the name the devil will select for it.

Danger of Neglect.

Parents who habitually neglect family worship and the proper observance of the holy Sabbath are placing a powerful temptation in the way of their children. In most cases they desire to have their children attend church and grow up Christians, but while they go to church for a time, when they grow older they will remember the example set before them in the home, and fall into careless and worldly habits. The parents who love them more than life will bear a large share of the blame for the worldly lives of their children.

Peace in the Storm.

A beautiful story is told of Benjamin Parsons, who was one of the greatest preachers of his day. He was lying on his death-bed, and a friend, coming in to visit him, inquired, "Well, Parsons, how is it with you?" A smile of perfect peace shone on his face and he answered, "I am resting sweetly on three pillows, infinite power, infinite love, and infinite grace." All these meet in Jesus Christ, and one who lives close to Christ may pillow his head on these three pillows.—S. S. Times.

Sin is a sword that cuts in two directions. It wrongs the sinner more than the one sinned against. If I lie about you, I wrong myself more than I do you. If you cheat your neighbor in trade, you wrong yourself, no matter how sharp the bargain you drive. Every sin is a boomerang that comes back upon the head of the transgressor. The law of reflex action is found to rest upon the profoundest philosophy. Wrongdoing robs the soul of self-respect, makes it a stranger to the highest joys, fills the soul with bitter memories, and cheats it of its most glorious birthright. Nobody can wrong you as you can wrong yourself. You are a traitor to your highest destiny if you do not turn your back upon sin. "He that sinneth against me wrongeth his own soul."—Rev. Polemus H. Swift.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—L.

What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It is as shameless as it is shameful. It pleads for indulgence on the ground of its own neglect and sin. It is like a murderer of his father asking the judge to have pity on his orphanhood!—Phillips Brooks.

If happiness were a sin some people would make the world brighter.

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"Mammy, you don't seem to like Ephraim as well as you do the rest of the children." "No, ma'am, I never could bear dat child. I 'spect it's kase he's too light a color and shows dirt so easy."

"I see," began the man on the platform "that the President had been thinking of tendering his good offices to Russia." "He has, eh?" spoke up the politician. "Well, if he is elected, I hope he tenders me a few.'